

Church-State Issues Face Congress in New Year

By Larry Chesser

WASHINGTON (BP) — Prayer in public schools and tuition tax credits head the list of church-state issues likely to be legislative objectives of the 97th Congress, which convened Jan. 5.

It is unlikely the new Congress, with a Republican-controlled Senate and a much more conservative orientation, will match the separationist record of the 96th Congress on church-state issues, observers have noted.

Since both the Republican platform and President-elect Reagan support government-sponsored prayer in public schools and tuitions tax credits, the question is not whether these issues will surface, but when and in what form. Such issues may be temporarily pushed aside until the new President and Congress have had a chance to tackle larger issues such as the ailing economy, observers said.

Proponents of such school prayer and tuition tax credits mustered a flurry of activity during the last Congress, but failed to change current

laws and court decisions which support the constitutional requirement of church-state separation.

The prayer in school issue created quite a stir when the Helms amendment to S.450 failed to die as quietly as expected in the House Judiciary Committee after Senate passage in April 1979. The amended bill, which would have denied federal courts jurisdiction in school prayer cases, died only after efforts by religious fundamentalists and political conservatives in the House produced more than 170 of the required 218 signatures on a discharge petition to bring the bill to the floor and after a series of subcommittee hearings.

Proponents of prayer in schools have made no secret to their plans to push the issue in the 97th Congress.

The Senate soundly rejected an effort by tuition tax credit proponents to extend basic educational opportunity grants to qualifying private elementary and secondary school students. Sen. Ernest F. Hollings, D-S.C., led the

challenge against the amendment to a bill extending the Higher Education Act of 1965, calling the rider "foot-in-the-door legislation" which would establish a precedent for comprehensive federal assistance to private education.

Like the prayer in school issue, chances for tuition tax credit legislation have been enhanced with the new Congress and administration.

Keeping Records

On another key church-state matter, the 96th Congress backed away from lobby disclosure legislation requiring religious groups to keep records and report to government on their advocacy efforts. Although the language of the lobby disclosure bill was changed in both House and Senate committees to exempt religious groups from the reporting requirements, the bill died before coming up for a vote.

After intelligence committees in both the House and Senate held extensive hearings on a new intelligence charter, proponents gave up and set-

tled for a limited bill dealing with congressional oversight of the intelligence community. The issue of intelligence agency use of clergy, which was partially addressed in the proposed charter, was left unsettled.

Chances for a legislated ban on the use of clergy in the 97th Congress are uncertain, but the new Republican leadership in the Senate and the Republican platform both appear to lean more in the direction of unleashing the intelligence community rather than restricting it.

Also on the church-state front, Congress passed legislation which preserves the right of denominational workers and missionaries to participate in denominational retirement plans.

An amendment pushed by Sen. Herman E. Talmadge, D-Ga., to legislation amending the Employee Retirement Income Security Act of 1974 (ERISA), clarifies the definition of a church employee. Without the "church plan" amendment, virtually

all-denominational workers outside local church ministries would have been excluded from denominational retirement plans by 1983.

In other legislation of interest to Baptists, the 96th Congress:

— Passed a bill during the lame duck session restoring an income tax exclusion for missionaries and other charitable workers overseas. The tax exclusion is expected to save the Southern Baptist Convention's Foreign Mission Board \$1 million annually. Estimates of savings for all charitable organizations range as high as \$25 million annually.

Registration

— Passed President Carter's military draft registration proposal (after deleting registration of women), despite a seven-day filibuster by Sen. Mark O. Hatfield, R-Ore., on legislation funding the process.

— Passed a bill protecting the civil rights of institutionalized persons by granting to the U.S. Attorney General specific statutory authority to bring or

intervene in suits against a state after determining that there is a "pattern or practice" of depriving institutionalized persons of rights guaranteed by law or the constitution.

— Passed the Refugee Act of 1980, tripling the number of refugee annual admissions to the U.S.

— Passed a supplemental appropriation for the food stamp program just in time to meet the cutoff deadline announced by the Department of Agriculture for suspension of the program if funds had not been approved.

— Failed to complete action on the Fair Housing Amendments Act of 1980 when Senate sponsors came up short of the 60 votes needed to invoke cloture on a filibuster during the lame duck session. The measure, which was overwhelmingly approved in the House, was described by Senate proponents as "the most important civil rights bill of the past decade."

— Passed numerous anti-abortion amendments to appropriations measures.

Youth Evangelism Meet Asks: Are You Ready?

By Anne McWilliams

At least 2500 young people were present for every one of the four sessions of the Youth Evangelism Conference Dec. 29-30 at the Mississippi College Coliseum, Clinton. This was the largest number to date attending this type conference in the state, sponsored by the Evangelism department of the Mississippi Baptist Convention Board. Among the 33 recorded decisions were seven professions of faith.

"This was not just a 'fun time' meeting," said Roy Collum, director of the Evangelism department. "Its purpose was to teach young people in how to develop their spiritual lives and how to share their faith with others."

Master's Example

The theme was "Are You Ready?" Those present were provided with a syllabus outlining the evangelism teachings which were presented by Jack Stanton of Bolivar, Mo. and the sermons preached by Barry Landrum, Bossier City, La., and Frank Case of Tempe, Ariz. Subjects explored were such as these: Are you ready to follow the Master's example? Are you ready to live the new life? Are you ready to love through the Holy Spirit? Are you ready to leave to witness?

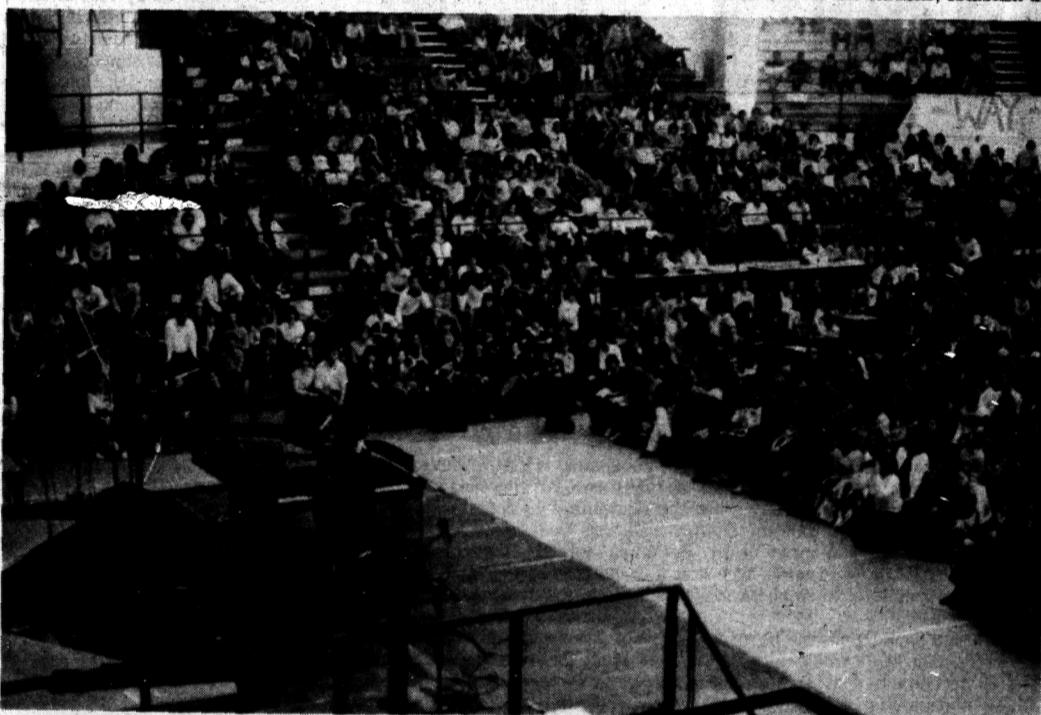
"Concerts like those presented by David Meece and Andrus Blackwood & Company will usually draw a large crowd of young people," Collum said. "And the concerts were inspirational

features." But he expressed excitement that the young people listened with rapt attention also to all the messages. "It was encouraging to me to see them eager for spiritual food, and to see them listen like that." There was no "big feature" on Monday night, but one pastor who brought his young people that night, planning to attend only the one session, told Collum his young people got so much from that session that they begged to return the next day.

In echo to this opinion came a letter from Norris Faggard of Moss Point: "In a time when so much of our youth activities and energies are directed toward entertainment and performance, how refreshing to get some 'meat' as I and my eight young people from First Baptist Church, Moss Point, did at the evangelism meeting.

"We had a two-hour prayer meeting in our motel Monday night and I don't think any of us can ever be the same. Gee, how my heart aches for our young people. We give them so little of what was packed into your two days. Please continue this program and even consider a weekend at Gulfshore emphasizing evangelism, some time this summer or next."

Bruce Fields, minister of youth at First Church, Canton, led the congregational singing, and Don Witzell, minister of youth at Calvary, Jackson, was emcee.



At least 2500 young people filled the Coliseum at Mississippi College during the Tuesday afternoon concert by David Meece, above, and during three other sessions of the Youth

Evangelism Conference Dec. 29 and 30. The conference was sponsored by the Evangelism department, Mississippi Baptist Convention Board, Roy Collum, director. (More on page 2)

Inauguration Day Prayer Requested

FORT WORTH, Texas (BP) — Thousands of "Baptist Hour" listeners are being asked to join in a national prayer effort on Inauguration Day.

Jimmy R. Allen, president of the Southern Baptist Radio and Television Commission which produces and distributes the radio program to nearly 500 stations, said leaders of the nationwide effort hope to have one million prayer groups across the country on Jan. 20.

Allen is a member of the National Advisory Committee for Inauguration Prayer Day. The committee is an outgrowth of the Prayer Committee of the American Festival of Evangelism, a follow-up of the Lausanne Committee for World Evangelism.

Other members of the committee include Leighton Ford, an associate of evangelist Billy Graham; E. V. Hill, pastor of Mt. Zion Missionary Baptist Church in Los Angeles; Pat Robertson, president of Christian Broadcasting Network; Bailey Smith, president of the Southern Baptist Convention; and Thomas Zimmerman, general superintendent of the General Council of the Assemblies of God.

Baptist Men's Day Theme: "Bold Praying"

By Paul Harrell, Director
Brotherhood Department

Mississippi Baptist Convention On Sunday, January 25, thousands of Southern Baptist Churches will recognize and honor their laymen on Baptist Men's Day. In most churches it will be a time when the congregation will hear a layman speak or a group of laymen give testimonies. The program may include men's choruses, prayer breakfasts, and mission emphases. It can be a day of deep spiritual significance as we witness laymen exercising their gifts in the ministry.

The theme for Baptist Men's Day 1981 is "Bold Praying." As we look around our world and note the many mission needs, certainly this is a day that demands Bold Praying for all Christians.

Baptist Men's Day — January 25, 1981 — is a day to:

1. Recognize the leadership of men—past and present—who are involved through the church program;
2. Challenge men not involved in leadership responsibilities to explore and discover God's gift so that they too

will become involved in a ministry of service;

3. Inform the congregation of the importance of men being involved in mission activities;

4. Initiate an on-going Baptist Men's Prayer unit in the church.

Baptist laymen in Mississippi are responding to the challenge of the Bold Mission Thrust as expressed in Bold Praying, Bold Going, and Bold Giving.

Young Ministers' Wives' Retreat Set

A Young Ministers' Wives' Retreat is set for Jan. 23-24 at Camp Garaywa, Clinton. Designed for wives under age 40 of ministers in any area of service, the retreat is sponsored by the Women's Missionary Union. It is complimentary, but reservations are required. Write WMU, Box 530, Jackson, Miss., 39205.

The Mississippi Baptist Evangelism-Bible Conference is offering two opportunities for special witness.

The weekend prior to the event on Feb. 2-4 in Hattiesburg at First Baptist Church, there will be a weekend evangelistic crusade led in various churches primarily by Mississippi evangelists.

The other effort is a massive evangelistic witnessing project for Tuesday afternoon of the program.

Following the close of the 12 doctrine sessions Tuesday afternoon, Feb. 3, participants will be asked to accept witnessing assignments. They will go out into the Hattiesburg community, knocking on doors offering a Christian witness to those found at home.

If no one is at an individual home, materials will be left. Follow-up is promised by the local churches for each home visited.

Joel Ray, director of missions, Lebanon Association, is coordinating the witnessing project. His committee is securing permits where necessary and is organizing a reporting and follow-up procedure.

The Evangelism-Bible Conference is an annual event sponsored by the Mississippi Baptist Convention Board. It is a combination of two former conferences, the Bible Conference and the Evangelism Conference, led, respectively, by the Sunday School and Evangelism departments.

Evening services of the conference are to be televised over Cable 6, a cable channel operated by First Church. Main sessions will be videotaped for future use.

During this year's conference, child care will be offered at First Church during each session for children birth-three years of age.

Bailey Smith, pastor of First Southern Baptist Church of DeJ City, Okla., and president of the Southern Baptist Convention will be one of the featured speakers during the conference. He

will speak on Tuesday evening and on Wednesday morning.

The conference begins on Monday evening and goes until Wednesday noon.

James Smith, executive director-treasurer of the Southern Baptist Brotherhood Commission, will lead the Bible study on the opening evening and twice on Tuesday. Joe Gregory, pastor of Gambrell Street Baptist Church, Fort Worth, will lead the Bible study on Tuesday evening and Wednesday morning.

Other speakers will be Roy Edgemont, director of the Church Training

department of the SBC Sunday School Board; John Havlik, staff member of the Home Mission Board's Evangelism Section; and Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz.

John Newport of Springfield, Mo., will be the soloist. Dan Hall, director of the Church Music department for Mississippi Baptists, will be in charge of the music. Irene Martin, music evangelist of Forest, and Dot Pray, music specialist with the Mississippi Baptist Music department, will be the accompanists.



Pennies For The Hungry

Young people of the bus ministry at First Church, Greenville, gave a wheelbarrow full of pennies, to be sent to the Foreign Mission Board, designated for world hunger. Above with James Heflin, pastor, and Cathy Davis, bus director, are representatives from each bus in the bus ministry of First, Greenville. These young people presented the pastor 34,345 pennies. This was the grand finale of three months of intensive work by the bus ministry of collecting pennies for the hungry of the world.

HMB Names Consultants for Hunger, Missions Strategy

ATLANTA (BP) — National consultants for disaster relief/domestic hunger and metropolitan mission strategy were named by directors of the Southern Baptist Home Mission Board during their December meeting. Also, they appropriated \$45,000 to help provide Baptist ministries at the 1962 World's Fair in Knoxville, Tenn.

Nathan Porter, pastor of First Baptist Church of Arkadelphia, Ark., was named consultant for disaster relief and domestic hunger. George W. Bullard, Jr., director of Christian social ministries for Mecklenburg Baptist Association, Charlotte, N.C., was appointed consultant for MEGA, a mission strategy aimed at U.S. cities of more than one million population.

Board President William G. Tanner noted the fair's theme will focus on energy and told the directors board funds will help Southern Baptists sponsor a "spiritual energy" pavilion.

"We will have an opportunity to witness to between 12 and 22 million people who will visit the fair," Tanner said. The \$45,000 appropriation is the first installment of \$90,000 the board has pledged to the project, which will be sponsored jointly by the board, the Tennessee Baptist Convention and the Knox County Association of Baptists.

Porter's appointment as national consultant for

disaster relief and domestic hunger is a first step toward helping Southern Baptists be more Christian in their attitudes and responses to poor people in the United States, said Paul Adkins, director of Christian social ministries.

"If the statistics we see are correct — 20 million people in the United States who are hungry — then the largest non-Catholic denomination needs someone who will give full time to discovering who these people are, where they are, why they are hungry and what Southern Baptists can do to alleviate their suffering," Adkins said.

Prior to his Arkadelphia pastorate, Porter, 48, spent 13 years on the HMB staff. He was associate director of the missionary personnel department from 1960 to 1968, and he was associate director of the Evangelism Division from 1968 to 1973.

While at the board, he was involved in student summer missions, started the US-2 missions program, developed strategies for student evangelism, coffeehouse ministries and beach evangelism.

He is a native of Brazil, where his parents were Southern Baptist missionaries. He is a graduate of Baylor University and Southern Baptist Theological Seminary. He will work out of offices in his Arkadelphia home for the near future.

Bullard will be responsible for helping Baptists

in cities with more than one million population develop strategies for reaching the entire city with the gospel, said Don Hammer, metropolitan mission director.

Hammer pointed out 35 percent of the people in the nation live in cities with more than one million population; yet only 12 percent of Baptists and nine percent of the churches are in the big cities.

Before going to his present position, Bullard was based in Baltimore, Md., as a PACT (Project Assistance for Churches in Transition) consultant to the Baptist Convention of Maryland. He is a graduate of Mars Hill College and Southern Seminary.

In other action, directors named two mission pastoral interns, granted church pastoral assistance eight persons and approved four more for language pastoral assistance.

Directors also accepted resignations of staffers Frank H. Crumpler and William T. Updike. Crumpler has become pastor of Indian Creek Baptist Church of Stone Mountain, Ga., an Atlanta suburb. Updike took early retirement to become director of missions for Lawrenceville Baptist Association, also near Atlanta.

Updike became associate director of the HMB church loans division in 1968, following four years as metropolitan missionary for the Mid-Valley Baptist Association in California.

Re-elected MBCB Members Listed



Rupe and Smith

Mississippi On 'Country Crossroads'

Rob Smith, who represents Copiah, Simpson, and Rankin Counties in the Mississippi Legislature, talked with "Country Crossroads" producer Jim Hope about his life as a Christian entertainer and his experiences in the state legislature. The interview with Smith will be heard in March or April.

"Country Crossroads," a weekly half-hour radio program produced and distributed by the Radio and Television Commission, is heard on more than 1100 stations across the country. — Radio TV Commission Photo.

State WMU

To Sponsor Trip To National Meet

Mississippi Woman's Missionary Union is sponsoring a trip to the National WMU convention and the Southern Baptist Convention, with side trips to Disneyland and mission points. There will also be a bit of mission work to do.

The trip will be June 3-11, leaving from Jackson to San Diego. June 4, the group will work with Romona Baptist Church, where Mississippi Baptists helped build the facility.

The next day will have a guided tour of San Diego, with visits to churches in Tijuana. June 6 the group will visit Disneyland and go on to Los Angeles for the WMU and Southern Baptist Conventions.

June 10, there will be a guided tour of Korean and Chinese churches and Beverly Hills, with return to Mississippi on June 11.

Total cost of the trip will be \$879, plus meals.

Reservations must be in (with a \$200 deposit, checks made out to Woman's Missionary Union) by Feb. 15. Send reservations and checks to Ethel McKeithen, WMU, Box 530, Jackson, Miss., 39205.

J. W. T. Siler, Minister, Dies

Services were held Jan. 5, for J. W. T. (Tom) Siler, 76, of 213 Osage Court, Lexington, Ky.

Siler, who is survived by his wife, Mary Rowe Siler, died Jan. 3, 1981. A native of Silerton, Tenn., he was a retired Baptist minister, having served since 1921 at churches in Tennessee, Kentucky, and Mississippi. He retired in 1969 from Newhebron Church, Newhebron, Miss.

He was a graduate of Union University, Jackson, Tenn., and Southern Seminary in Louisville.

Other survivors include one son, William Thomas Siler, Monticello, Miss.; two daughters, Mrs. Margaret Kaiser of Lexington, Ky., and Mrs. Elliott Fleming of Clinton, Miss.; and six grandsons.

Group Sponsors Alcohol-Drug Abuse Awareness Week

For the third consecutive year, the Mississippi Foundation for Alcohol and Narcotics Education, Inc. is sponsoring "Alcohol and Drug Abuse Awareness Week" during the week of January 18-25, 1981.

The purpose of the week is to encourage ministers from all religious faiths in Mississippi to address the topics of alcoholism, drug abuse and alcohol-related traffic accidents.

At this time staffers with the following religious organizations have agreed to encourage the participation of the individual congregation leaders within their respective jurisdictions in "Alcoholism and Drug Abuse Awareness Week": the Catholic Diocese of Jackson, the Jackson Area of the United Methodist Church, the Mississippi Diocese of the Episcopal Church and the Mississippi Baptist Convention.

It also exists to promote a better understanding of the problems of individuals and families who are suffering from alcoholism and chemical drug dependency; and to oppose all efforts which promote the consumption of alcohol and other drugs.

The Foundation was incorporated to promote and encourage responsible educational activities and programs which provide factual information on the use and abuse of alcohol and other drugs; and to cooperate with and disseminate the findings of other groups engaged in responsible research and educational projects concerning the

cohort and other drugs.

The foundation is a non-profit corporation concerned about the problems of alcohol and drug abuse.

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The national scene . . .

The need for prayer

As the time has wound down for the change in administrations for our nation, two Mississippi pastors have expressed feelings concerning issues that have confronted the old administration and challenges with which the administration has had to cope. Both reflect the need for prayer relating to our nation's affairs.

Joe McKeever, pastor of First Baptist Church, Columbus, penned "A Prayer for the Hostage Situation," which appeared on the front of the church bulletin for Jan. 1. It reads:

O Lord,

Our nation has been brought to its knees by the events in Iran. From that position, we now pray.

We pray,

Not for the triumph of political schemes and deals, not for the salvaging of our national honor, and not merely for the safety and release of the

fifty-two hostages.

We pray for a sequence of events that shall miraculously deliver the hostages, amaze and dumbfound politicians in all countries, direct every man's thoughts toward Thee as the True and Only God, rescue an America now held hostage by humanism and materialism, by aimlessness and selfishness, turning it back to Thee.

We pray, as David spoke before Goliath, "That all the earth may know there is a God in Israel..."

In the strong name of Jesus Christ, Amen.

Walter A. Price, pastor of First Baptist Church, Fulton, has addressed a situation that caused most of us to pause for contemplation, regardless of our political affiliation. It reflects on the attitude of the people toward those in office. It is "An Open Letter to the President," and it reads:

Dear Mr. President:

I didn't vote for you. Let this letter be construed as just another partisanship-on-the-back. I want that to be known. This letter is not political at all.

This letter is a thank-you note purely and simply. Thank you for being "my" President for the past four years. It saddens me to see what this country does to its leaders. I am well aware that when a man seeks the office he also seeks the opposition which is incumbent therein. However, we seem to have made an art of using our leaders as whipping-posts. It saddens me to see how men are aged drastically by this office. It saddens me to see a wife who has always pictured gracefulness and charm to have her face plainly marked with lines of bitterness. Forgive us for the lack of gratitude we show one in a thank-less job.

Many were the times in the past four years when I agreed with you on issues. Many were the times when I disagreed with you. But, again, my purpose here is not to enumerate those times. For most often in these past four years have been the times when I prayed for you. Perhaps the greatest promise I could make to you is that I will bathe your successor in that same prayer.

Thank you for doing the job as you saw it, for I believe with all my heart that you have followed your convictions. We could ask no more nor should we ask for less from any man.

So thank you, Mr. President, just for being President. Most of the rest of us wouldn't dare take the challenge.

Respectfully yours,
Walter A. Price, Pastor
First Baptist Church
Fulton

The 1981 legislative session . . .

Additional pre-filed bills are listed

The 1981 session of the Mississippi Legislature is under way, and a number of additional bills were pre-filed before the session began. In order that readers will be able to keep up as nearly as possible with what will be going on this year in the Legislature, we are listing a number of those bills which would seem to be of interest. It is certainly not too early to be in touch with legislators to express opinions about pending legislation.

A number of pre-filed bills were presented in two sessions in December. These are the additional bills pre-filed before the beginning of the session.

In the House of Representatives these bills would seem to be of interest:

H 115 by Cates and Presley would reduce the percentage of alcohol content required to presume someone was intoxicated while driving. It has been sent to the Judiciary A Committee.

H 116 by Hanson and others would revise the definition of drug paraphernalia and would prescribe penalties relating to such paraphernalia.

H 126 by Jackson would delete the repealer provision relating to a 3 per cent markup on alcoholic beverages for the purpose of funding alcoholism treatment and rehabilitation programs. This in effect would leave the 3 per cent markup in effect for such rehabilitation. Ways and Means Committee.

H 140 by Albritton would provide for balanced treatment of creationism and evolution in the elementary and secondary public schools. Education Committee.

H 159 by Andrews would provide

mandatory jail sentence for any person bringing controlled drug substances into this state with intent to sell. Judiciary A Committee.

H 161 by Dollar would reduce the percent of alcohol content required to be present in one's blood in order to presume that such person was intoxicated while driving. Judiciary A Committee.

HCR 9 by Horton would make application to the U.S. Congress by the State of Mississippi for calling a convention to prepare an amendment to the Constitution of the United States with respect to prohibition of most abortions. Rules Committee.

In the Senate these bills would seem to be of interest:

S 2117 by Gresham would delete the repealer provision relating to the 3 per cent markup on alcoholic beverages for funding alcoholism treatment and rehabilitation programs. Finance Committee.

S 2184 by Ellington would provide religious exemption from immunization practices may be offered on behalf of children by their parents because such immunization practices are against their religious beliefs. Judiciary Committee.

S 2188 by Stringer and Pittman would require the State Board of Education to issue rules and regulations assuring academic freedom by requiring the teaching and presentation of scientific creationism in public schools if the theory of evolution is taught. Education Committee.

S 2183 by Burkes would delete the repealer provision relating to a 3 per cent markup on alcoholic beverages for funding alcoholism treatment and

rehabilitation. Finance Committee.

S 2186 by Maloney would prohibit possession of firearms by persons participating in or attending demonstrations in public places. Judiciary Committee.

S 2190 by Martin T. Smith would insert the word "cocaine" in the definition section and in Schedule II of the controlled substance list. Judiciary Committee.

S 2195 by Martin T. Smith would define the term "manufacturer" and would include the word "cocaine" in the definition of "narcotic drug." Judiciary Committee.

S 2206 by Stringer and others would make it unlawful to transfer any "drug-related" object, would prescribe penalties for such transfer, and would define the term "drug-related." Judiciary Committee.

S 2231 by Rhodes would authorize package retail permittees to sell alcoholic beverages to customers through windows of licensed buildings. Finance Committee.

S 2233 by Stringer would prohibit the sale of any beer or wine to any person under the age of 21. Judiciary Committee.

S 2280 by Rhodes would create a church land classification of 16th section land, specify annual rental, and require a 25-year lease. Judiciary Committee.

S 2284 by Burkes and others would provide that privately supported children's homes currently exempt from regulation by the State Department of Public Welfare be accredited by the National Association of Homes for

Children in order to retain an exempt status. Public Health and Welfare Committee.

S 2293 by Scoper would revise the definition of the term "paraphernalia" as used in the Uniform Controlled Substances Law and prescribe penalties. Judiciary Committee.

S 2295 by Nix would exempt sales to churches from sales tax. Finance Committee.

S 2307 by Davis would add an additional 5 per cent markup to the wholesale price of alcoholic beverages and wines. Finance Committee.

There is no established procedure for communicating opinions to legislators. The telephone, of course, is an effective method; but it might tie up the legislator at an inappropriate time. A letter is always effective and can be read at the legislator's convenience. Opinions could be sent to the person who has authored a bill to express support or opposition. Additionally, it would be effective to write to chairmen of committees which will be considering bills, for the chairmen exercise some amount of control over such discussions. Also it is well to write to individual members of these committees. Then it is always appropriate to write to the senator or representative from the district of the letter writer.

As soon as the committee structures are made available to the Baptist Record, they will be printed. They should be available next week. Good government in a democracy depends on the involvement of the constituents. As citizens of this state we are duty bound to participate in its affairs. Let us not fail.

As of yet we have not decided what is the best way to use this money. Their generous gift will enable us to pay off the balance of our bonds or we may likely will construct a Children's Building that is desperately needed in our growing area of the state.

The emphasis on Make Your Will month is vital to the growing work of the kingdom of God.

Don Henderson, Pastor

First Baptist Church

Nesbit

Faith seeking understanding . . .

What do we believe about God?

By Frank Stagg

Biblical writers think of God in personal terms as one who speaks, judges, saves, loves, commands, comforts, rejoices, shows displeasure, forgives, and gives. Person may not be an adequate term or category for God, but it is the highest known to man and is biblical. Never do biblical writers

think of God as something abstract or impersonal, as the "unmoved mover" or "first cause." God is addressed, as a person is addressed.

To think of God in personal terms is sometimes called anthropomorphism, i.e., ascribing to God the form of man ("Man" used here generically, not as male.) For two reasons the Christian must continue to so think of God, despite the charge. One is that man cannot escape from the thought patterns and language of man. Man is an anthropos (Greek for man); and therefore, his language will be anthropomorphic, man-like. The other reason is that, in biblical teaching, God is more like man than anything else known to man, for God made man in his own likeness. It is as a free, moral agent, consciously so and responsible, that man (male and female, as in Gen. 1:27) is made in the likeness of God.

The Oneness of God

God is one (Deut. 6:4ff.; Mark 12:29).

He is not many, nor three, nor two, but one. Monotheism rules both Old and New Testaments. There is one God, known to us as Father, Son, and Holy Spirit. The New Testament makes no room for "tritheism." The term trinity represents a serious attempt to understand the New Testament, but it is well to remember that the term "trinity" does not appear in the Bible, it does not speak of "three persons of the trinity." This is the language of tradition and not of the Bible. God is known as Father, Son, and Holy Spirit, but he is not divided up into three, either in person or in time. "God is one" (1 Tim. 2:5), and if he is who came in Jesus Christ, Christ is not another God, but the God of Abraham. It is he who comes as the Holy Spirit. Jesus Christ is God present uniquely and supernaturally in a human life, the Word made flesh. (John 1:14). The Holy Spirit is the same God, present to us any time, anywhere. See further, author's book, *The Holy Spirit Today* (Broadman Press, 1973).

Otherness and Relatedness

God is both "another" and one related to us. He is "transcendent" and "immanent." That is to say, God is

other than anything or anyone else; yet he is related to his creation. Pantheism holds that God is everything and everything is God. The Bible rules out this. God was in the beginning, before anything else was. God is: all else becomes. God is other than anything or anyone else. Humanism holds that God is simply the highest quality or attainment of humanity. This is foreign to the Bible. Although God is met where man meets man, as when a cup of cold water is given in the name of Christ (Matt. 25:31-46), God is other than the persons in whom we meet him.

God is immanent or present in the world and in history. Deism would relegate God to the remotest distance, but the Bible knows him as near, as near as breathing. Gnosticism held that God as spirit could not be related to matter, which it considered evil.

The Bible holds that God is related to it as its creator and sustainer (Col. 1:16f.). More than that, God is so related to the world that the Word could become flesh and dwell among us (John 1:1, 14). God is distinguishable from all that he has made, never to be confused with anything or anyone else.

At the same time, God is related, so bound up with his people that what is done to them is done to him (Matt. 25:31-46; Acts 9:4; 1 John 4:20).

God is Love

God is love ("1 John 4:8"), but he is more. Love is not God. The love which God is, is not an emotion so much as a disposition in God to relate himself to us for our good, whatever the cost.

What is meant by saying that God is love is best understood by observing Jesus Christ in his self-denial and self-giving. God is as we see him in Jesus Christ (John 14:9). God's love is holy and righteous. It is not indulgence; it is the creative love which redeems, whatever the judgment requires.



"THEY'VE ALREADY VOTED TO SEND THEIR PASTOR TO THE CONVENTION IN LOS ANGELES NEXT JUNE."

Letters To The Editor

Ministry in India

Editor:

I want to thank you for the book review. Anne McWilliams did a good job, and I feel very flattered by her comments. I was very surprised over the lack of response to the review... when it struck me. I never read reviews until I began to look for mine in the Record. I wonder how many other people neglect to read the reviews.

Elven and I thought the sale of the book could help to pay our way to India. We plan to be gone for six months on an evangelism mission there. We can now get a six-month visa, so plan to take advantage of it. It will be quite costly, but the work is needed so desperately.

"God's Ragdoll", my book, (\$5.00), is selling real well in our meetings, and even the children are enjoying reading it. However, we do not have many meetings between now and summer. We had planned to be in India this winter, so did not schedule any.

We pray that we can leave next September.

I am very excited about the future. Molly Fairchild
Moselle, Miss. 39459

Make Your Will Month

Editor:

Since this is Make Your Will month in Mississippi, I want to share with you the blessing this can be to a church.

Some years ago the Mississippi Baptist Foundation was called on to assist in making the will for a fine couple in our church. Bro. and Mrs. Tidwell had been faithful to their church until their health failed them. They loved their church and wanted to see that the ministry continued after they were gone. So, they left the major part of their estate to the church.

As of yet we have not decided what is the best way to use this money. Their generous gift will enable us to pay off the balance of our bonds or we may likely construct a Children's Building that is desperately needed in our growing area of the state.

The emphasis on Make Your Will month is vital to the growing work of the kingdom of God.

Don Henderson, Pastor

First Baptist Church

Nesbit

Government by the People

Editor:

Your editorial that appeared in the December 18, 1980, edition of the Record urging readers to become involved in the political process and aid in the running of our government was extremely well written and displays the true American spirit of government on the basis of individual participation.

All citizens, Baptist or not, should heed the clarion call of this editorial and not only exercise their God-given and constitution-given right, but fulfill their duty and obligation to assist in the governing process.

Don A. Gill
Jackson

Builder Needed

Editor:

Could you please run the following notice in your paper. We have a real need here and believe that God has someone among your readers to help meet that need. We would be forever grateful for your help.

I am a native of Mississippi and our church is grateful for all the help we have received from Mississippi Baptists.

We need a retired builder to coordinate the construction of a church building in Springfield, Vermont. For more information contact Aubrey Jones, 6 Curtis St., Springfield, VT. 05156. Ph. 802-885-5855.

Aubrey Jones, Pastor
Precision Valley Baptist Church
Springfield, VT.

An ounce of performance is worth more than a pound of preaching. — Elbert Hubbard

The hardest trial of the heart is whether it can bear of a rival's failure without a feeling of triumph. — Conrad Aiken

He who wants to keep his garden tidy doesn't reserve a plot for weeds. — Dag Hammarskjold

Grumbling requires no talent, no self-denial, no brains, no character. — O. S. Marden

Book Reviews

WHY CHRISTIAN MARRIAGES ARE BREAKING UP by Gerald L. Dahl (Thomas Nelson, 142 pp., \$6.95)

The author describes the increase in divorces of Christian couples as "an epidemic." He says that "evangelical churches in particular... by placing too many demands on their members' time can exert pressure on already strained relationships." Dahl, a marriage counselor in a Minneapolis psychiatric clinic, has developed techniques for mending seemingly hopeless marriages. He states, "Divorce is not a solution. It is simply an exchange of one set of problems for another," and then goes on to relate the practical solutions that have worked for his patients.

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Dennis Conniff, Jr.

Judy Shelton sent invitations to everyone in the Baptist Building to come to the Sky Room Dec. 15 to eat potluck lunch and to roast Dennis Conniff, Jr., who was retiring Dec. 31 after 17 years and eight months with the Mississippi Baptist Convention Board, six years as church architectural consultant, and before that as associate in the Sunday School department. (Judy is his secretary). Nobody wanted to miss a chance like that. Some folks who had plenty to say were Roy Colburn, Cliff Perkins, Judd Allen, Bill Sellers, Dr. Kelly, and Dennis' successor, Neron Smith. If I'd been the judge, though, I'd have given the prize to Guy Henderson. Here's a sample:

*His contribution to the Baptists may pierce the sky
With steeples of copper, but something's awry—
How come it is that Santa's afraid
To try the rooftop with the reindeer-led sleigh?*

*Once before on the rooftop the eight tiny reindeer
Were not to be seen; in this moment of fear
The roof had crashed in, the people were miffed
The sign read for certain. "Designed by Conniff."*

*I remember one building designed like a pretzel
The architectural world had produced its first Edsel
The leaning tower of Pisa for him would be first rate
His only apartment building was called Watergate.*

*Custer was a winner and Vicksburg didn't fall
The Little Big Horn produced heroes and Rome survived all
Waterloo stands for victory and Nixon's nose can't sniff
The Titanic will be raised if we honor Conniff . . .*

Now Dennis has retired, and I expect he's busy straightening his files. He told me it would take him all of January and February to do that, for he has 300 boxes of slides and pictures — 45,000 photographs of railroad locomotives — in his 18 x 20 garage in Mayfair, south Jackson. In fact, he and his family have a home business, selling and exchanging such pictures with people all over the world.

This spring he and his wife plan to circle the U.S. and Canada by train.

Way back in 1965 I found out about the Conniffs' fascinating collection of railroaders, and there's no telling how much they've added since then.

To give you an idea, they have a — bench from Century, Fla., a depot clock from Tallapoosa, Ga., ticket stampers, oil cans, boiler inspectors' hammers, engineers' clothes boxes, switchman's lanterns, model railroads, records of steam whistles, and every commemorative stamp ever issued on railroading. His most prized item, Dennis said, is the headlight from Engine 35 which his engineer father ran for the Woodward Iron Works at Birmingham, Ala. This hobby, he told me some time ago, has given him many contacts that provide business and investment opportunities.

The first train ride that really stands out in his memory was one he took in

1923, when he was ten years old and he and his mother and three brothers went from Birmingham to Houston, Texas, to visit his aunt. They stopped to spend the night in New Orleans, and then the train for lack of a bridge crossed the Mississippi River on a barge, 12 or 14 cars at a time.

Dennis collects coins, too. "But Mildred is the only antique I've collected," he said. "Her father was my friend until I married his daughter, and then I lost my friend!" He married Mildred Jacobs of Bessemer Feb. 2, 1937. They have two sons and three grandchildren. Dennis III is adult consultant, Sunday School department,

*With steeples of copper, but something's awry—
How come it is that Santa's afraid
To try the rooftop with the reindeer-led sleigh?*

*Once before on the rooftop the eight tiny reindeer
Were not to be seen; in this moment of fear
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The Little Big Horn produced heroes and Rome survived all
Waterloo stands for victory and Nixon's nose can't sniff
The Titanic will be raised if we honor Conniff . . .*

Baptist Sunday School Board, Nashville, and Charles has a position in tariff and marketing with Egon Oil Co.

Dennis Conniff, Jr. was born April 18, 1913. At age 11 he was baptized at Woodlawn Baptist Church, Birmingham. His father, who had been reared as a Catholic, made a profession of faith on Monday night during a revival and Dennis made his decision on Friday night of the same week. They were both baptized in the same service.

He was graduated from Howard College (Samford) and Southwestern Seminary and did special study at Southwestern Seminary.

Moved to Jackson from Mobile, where he had been minister of education at Dauphin Way Church. Other places of denominational service: director of missions, Columbia Association, Dothan, Ala.; associate in the Alabama Sunday School department; minister of education at First Church and later at Hunter Street Church in Birmingham.

He and his wife are members of First Church, Jackson.

Wednesday morning, Dec. 31, we had a Hallelujah Party during coffee-break time, since it was Dennis' last day to work. We had a great time! All this roasting and hallelujah stuff is only done in jest, because actually I think Dennis is a pretty nice guy!



"Pardon me, boys/Is that the Baptist Building Choo-Choo/Retirement Line?/Engineer Conniff's fine/He can afford/To board the Baptist Building Choo-Choo/He's got his fare/And saved a few coins to spare/He'll leave the Baptist Building Station/'bout a quarter to four/Read the Baptist Record/til he gets to his door/Supper in the kitchen/And his wife wishin'/That he'd work on stamp collectin'/or go fishin'..."/"Engineers" singing at the Conniff Roast were, left to right: Vonda Clover, Clyde Nettles, Bill Sellers, Dot Smith, Don McGregor, and Jerry Merriman. Words of the song were written by Nan Grantham.

SBC, Others To Examine Government Intervention

WASHINGTON (BP) — Southern Baptists will join representatives of more than 50 religious groups in a conference on government intervention in religious affairs Feb. 11-13 at Bethesda, Md., a Washington, D.C., suburb.

With 450 Protestant, Catholic and Jewish participants representing religious bodies with more than 121 million adherents, sponsors believe the conference will be one of the most inclusive gatherings in the country's history. The conference will focus on a wide range of issues from tax exemption to governmental restraint on "political" activities of religious bodies.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, cited the importance of the conference, calling government intrusion in religious affairs "one of the most critical issues" facing Southern Baptists and the entire religious community during the decade of the '80s.

Other participating religious groups include the National Council of the Churches of Christ in the U.S.A., the United States Catholic Conference, the Synagogue Council of America, the National Association of Evangelicals and the Lutheran Council in the U.S.A.

The conference will open with a keynote address on "government as big brother to religious bodies" by prominent church-state attorney William Bentley Ball of Harrisburg, Pa.

Among the other topics to be discussed by an impressive list of church-state experts are: regulation of charitable solicitations, lobby disclosure requirements, unemployment compensation taxation of religious agencies, Internal Revenue Service treatment of religious bodies and their integrated auxiliaries, state regulation of parochial schools and intelligence agency use of clergy as informants.

Admission to the conference is by invitation only. The SBC is allowed 35 participants based on a quota system.

Southern Gives Degrees

Four Mississippian were among the 225 students who received degrees from Southern Seminary, Louisville, Ky., during commencement exercises Dec. 19.

The Doctor of Philosophy degree was awarded to Gregory C. Earwood, son of Mr. and Mrs. H. G. Earwood of Corinth, while the Master of Church Music degree was conferred upon Tony L. Gray, son of William W. Gray, of Natchez, Donald Clark Mease, son of Mr. and Mrs. W. J. Mease, of Morton, and Randall Shad Weeks of Madison, son of Mr. and Mrs. Shad H. Weeks.



LARRY L. ROSE, executive director of the Waco (Tex.) Baptist Association, has been named to head the new Center for Urban Church Studies, to be located in Nashville, Tenn. Formed as a joint venture by five agencies and the seminaries of the Southern Baptist Convention, the center will provide urban studies research and consultation to help Southern Baptists reach people for Christ and build churches in urban areas of the world. Rose began his work Jan. 1.

Those churches, which varied annually, baptized 18,410 persons while the rest of the convention baptized 1,856,783. That means 500 churches with a similar average would have accomplished the number of baptisms it took 35,600 to achieve.

First Southern Baptist Church, Del City, Okla.; First Baptist Church, Jacksonville, Fla.; and North Phoenix Baptist Church, Phoenix, Ariz., were one-two-three from 1975 to 1978. In

1979, San Jacinto Baptist Church, Amarillo, Texas, led with 1,174 baptisms and the other three stayed in order but dropped one notch.

Other churches which occupied occasionally space among the top five in that five-year span were Bellevue Baptist, Memphis, Tenn.; Rehoboth Baptist in Tucker, Ga.; Beverly Hills Baptist, Dallas, Texas; First Baptist, Dallas, Texas, and Eastwood Baptist, Tulsa, Okla.

An analysis of the five leading churches over the past 20 years, as determined by church letter statistics, reveals that only 28 churches appear in what is potentially 100 spots.

First Baptist, Dallas, leads in ap-

pearances among the top five with 16, but it did not lead the convention in that 20-year period. First Southern Baptist, Del City, appears in the top five 14 times and led the convention seven times, including five straight years, 1974-78. Only three other churches led as often as twice. They were Tower Grove, St. Louis, 1960, 1962; San Antonio South, 1963, 1966, and First Baptist, Houston, 1971-72.

Except for First, Dallas, and First Southern, Del City, the leaders of the 1960s almost without exception do not appear in the 1970s and the leaders of the '70s are not among the top five in the 1970s.

For example, Mid-City Baptist in New Orleans led the convention with 402 baptisms in 1961 and was among the top five eight times between 1961-69. It hasn't appeared since. First Baptist, Amarillo's four appearances were between 1960-65. North Phoenix has been in the list seven times, all since 1970.

Baptisms by the leading churches have increased dramatically over the past 20 years. In 1960, Tower Grove in St. Louis led the convention with 481.

The top five churches averaged 306. In 1979 when San Jacinto's 1,174 baptisms led the convention, First Southern, Del City, had 1,105 and the top five together averaged 939.

Though the number of baptisms by the top five churches has not increased every year since 1960, the rise has been steady. The average dipped to 288 in 1965; then began a slow growth to 369 in 1970.

In 1971, due primarily to a protracted crusade, First Baptist Church in Houston broke the mythical "thousand" barrier when it baptized 1,669, more than three times as many as second place Mt. View in El Paso, Texas.

It's a record that will stand only until this year's church letters are received because First Southern, Del City, where Southern Baptist Convention President Bailey Smith is pastor, has already baptized nearly 1,800, including 881 during a three-week summer outdoor crusade.

"Any church will be evangelistic if the pastor teaches it," says Smith. "Leadership is everything. A church will not overcome its pastor."

Smith says people are easier to reach now than ever before, but few churches have a great evangelistic atmosphere. People are going to the churches where the gospel is preached and evangelism is emphasized, which gives the few a chance to baptize more, he says.

Two instances graphically illustrate the significance of leadership. Miami Northwest led the convention in baptisms in 1965 under the leadership of Homer Lindsay Jr. When Lindsay went to Jacksonville, Miami Northwest dropped from among the leaders and in 1973, Jacksonville led the convention with 633 baptisms. It's been in the top three ever since.

First Baptist Church in Merritt Island, Fla., led the convention in 1979 with 365 baptisms and was in the first five four times in six years under Adrian Rogers. When Rogers went to Bellevue in Memphis, Merritt Island's baptisms diminished in position and Bellevue shortly appeared near the top.

Missionaries Must Say Farewell To Bukittinggi

By Anita Bowden

BUKITTINGGI, Indonesia (BP) — Immanuel Hospital faces the main road into Bukittinggi, proof that those who predicted the hospital would never be built in the strong Moslem community underestimated the persistence and faith of Southern Baptist missionaries in Indonesia.

Now, with increasing opposition from Moslem leaders who have pressured the government to get rid of the Christian influence in Bukittinggi, they now face the difficult task of leaving Immanuel and relocating.

"We're just taking it one day at a time," says Win Applewhite, Southern Baptist missionary physician and hospital director. "We'll continue working here as long as we can, but make plans to move when we have to."

Applewhite says he and his wife, LaVerne, and nurse Everley Hayes knew it wouldn't be easy when they agreed to open the hospital in Bukittinggi. Moslem leaders had fought any kind of Christian medical work since 1962 when missionary Frank Owen moved there with the idea of opening a clinic and establishing a 50-bed hospital. He opened a clinic in 1964 and was instrumental in land negotiations, but died in 1970 before hospital construction was completed.

When the Applewhites arrived in 1972, the shell of the building was up, spent the next years trying to get everything finished up and then trying to get permission to open it," Applewhite says. "Every stage had to be approved by the governor's office and the same people who had objected originally made all kinds of efforts to block it."

Before they left on furlough in 1975 the Applewhites had gathered a group of medical and professional people ready to staff the hospital as soon as it opened. Then in December 1975, missionary Kathleen Jones and a nucleus of workers from Baptist Hospital in Kediri, Indonesia, arrived to open the outpatient clinic. Hospital wards opened the following year.

The 50-bed hospital currently averages 40 resident patients and between 380 and 400 people receive care through the outpatient clinic each week. Most patients come from among the 80,000 residents in the Bukittinggi area, but some come from as far away as Jakarta, the capital of Indonesia, some 600 miles away.

Although not everyone on staff is a Christian, Applewhite says most are and the others are chosen carefully with the hope they will fit in well.

"Because we have been told we cannot overtly witness, the pressure is on us to be Christians. We remind each other of it every day. This is the one chance that we've got — to really be a Christian in the way we do things — the way we deal with everybody. I think we have established a reputation for being kind to people," Applewhite says.

Although overt witnessing is not allowed, he says the staff has many opportunities to witness secondarily. An example of this occurred when a woman of the Batak tribe in North Sumatra was in the obstetrical ward. The Bataks baptize and name their babies soon after delivery. In this case someone on the staff began talking to the new mother about her baby's name and mentioned that Baptists don't baptize their babies. That prompted questions from the Batak woman and the staff member was able to explain the plan of salvation while the whole ward listened. Sometimes one of the Minang nurses will ask questions, too, Applewhite says.

Witnessing reaches out to the community through good medical care and especially after a spectacular operation. One poor family from an outlying community brought their little girl to the hospital. She had a harelip and her teeth had come in at odd positions along the deformity. Hers was the only Christian family in the village and Moslem leaders had told her parents her deformity was punishment for their Christian beliefs.

Applewhite and the operating staff took out a chunk of her upper jaw bone, teeth and everything, turned it down and wired her teeth in place until it healed. Then they repaired the

harelip. Her father took pictures back to the village to show how the repair was progressing and "now several want to come down" for repair jobs themselves, he says.

Most of the bed patients and the people who come to the clinic would be unable to pay major medical bills from large city hospitals. Realizing this, the staff at Immanuel charges a minimal fee for services but still manages to run an economical hospital.

Five years ago the Foreign Mission Board appropriated \$20,000 for the first year's operations, Applewhite says. By 1979 the figure had reached \$39,000. But even with inflation running between 10 and 20 percent yearly, Applewhite says \$4,000 was left at the end of 1979 and no increase was requested for 1980. Surgery prices have increased.

Applewhite says clinic charges haven't changed.

The staff also has been successful in a major community goal.

"When we first came here we decided on a goal of changing the atmosphere in the community in 15 years so people could become Christian without being ostracized," LaVerne says. "When we came, Christians here were completely ostracized. Their children couldn't go to school, they lost inheritance..."

Now, Applewhite says: "We can look out front and see those Moslem people who have made pilgrimages to be seen. They know us and they like us and laugh and talk to us and they accept us. They invite us to their homes and we go."

There are a number of Minangs in the area who are underground Christ-

ians now. They've been to our house at night to tell us they believe in Jesus."

These underground Christians haven't come to worship services at the Baptist church in Bukittinggi yet. The Applewhites feel when a larger group becomes established they will come out and publicly announce their Christian faith.

But the Applewhites and the other Southern Baptist missionaries at Immanuel probably won't be there to see that happen. Even though the hospital's ministry is making friends in the community, even though they've reached more than half of their 15-year goal in four years, the Moslem religious leaders who opposed the hospital from the beginning are pushing ever harder to remove that Christian witness.

At its September meeting, the Southern Baptist Foreign Mission Board gave the Indonesian missionaries authority to work with Indonesian Baptist leaders to negotiate with the Indonesian government on relocation of the hospital. A less-hostile site in a resettlement area 500 miles to the west.

The missionaries don't want to leave. But even though their stay has been short, they are glad they came.

They think the ministry of Immanuel Hospital will long be remembered in Bukittinggi.

Missionaries' Daughter Dies In Truck Collision In Texas

WARREN, Texas (BP) — Danna Ruth Mines, daughter of Southern Baptist missionaries Donald E. and Margie Deloach Mines in Argentina, was one of two persons killed in a head-on collision early Jan. 3 near Warren, Texas.

Miss Mines, 19, was a freshman at Lamar University, Beaumont, Texas. She and Dennis Warren, student and part-time instructor at Lamar, were returning to Woodville from Beau-

mont in dense fog when their pickup truck collided head-on with a tractor trailer driven by William Argabright of Fred, Texas. Argabright also died in the accident and Warren is in fair condition at St. Elizabeth Hospital in Beaumont. Miss Mines was spending the Christmas holidays with her grandmother, Mrs. J. T. Deloach of Woodville.

Mines is from DeLand, Fla., and Mrs. Mines is from Fort Worth, Texas.

contributions on Sunday would enable them to continue building the next week. Many of the families give 20 to 30 percent of their income to the church, Hughey added.

Thursday, January 15, 1981

Volunteers Needed To Provide Medical Team Shot In The Arm

By Mike Livingston

RICHMOND, Va. (BP) — While Southern Baptists' overseas health care ministry may not be on its last leg, the program suffers from an acute lack of personnel, says Harold Hurst, medical resources consultant of the Foreign Mission Board.

"There is a desperate need for the medical personnel just to adequately carry on the health care ministries we are already committed to," Hurst said.

Hurst said needs include both short-term volunteers to work with the four medical disaster relief teams, as well as long-term, career medical missionaries.

Short-term needs include doctors, dentists, nurses and logistic experts to rebuild the disaster teams, all seriously understaffed, especially in physicians.

Long-term needs are critical, Hurst says, as requests for medical missionaries far out-distance actual appointments.

What is needed around the world, he said, is for "Southern Baptists to put people where their mouths are and to send out professional people who are willing to lay their lives on the line in developing a health care ministry that will reach out and touch."

The disaster medical team of 12 to 15 men and women must be ready to leave their jobs in the United States

and respond within 48 hours to natural disasters anywhere in the world.

Since the teams were formed in 1977, there has been an average of three alerts per year, mostly in response to earthquakes and hurricanes in the Caribbean.

The disaster medical teams of 12 to 15 men and women must be ready to leave their jobs in the United States and respond within 48 hours to natural disasters anywhere in the world.

Conditions the teams serve under are often comparable to wartime, and Hurst is quick to inform would-be volunteers of that fact.

In the September issue of "Missionary Medicine," a quarterly bulletin which Hurst edits, he wrote: "Medical disaster personnel needed. Willing to serve two to four weeks, no salary, no expense provided. No frills. No comfort. Long hours and fatigue guaranteed. Many spiritual blessings."

Hurst said medical team No. 1, which is always the first unit called, has had as many as 20 members, but is now down to 12. The other teams also are operating without sufficient personnel.

But Hurst's concern for short-term personnel is serious, his concern for

long-term needs is critical.

"In 1978 we had requests for 95 career medical missionaries with those being for physicians," he explained. "We appointed four this year, with 34 career physician requests, none has been appointed."

Hurst said that even if all the requests were met, there still would be enough personnel to maintain the health care ministries Southern Baptists are already committed to. "I wonder if we dare call that bold?" he asked.

"I believe if Southern Baptists are informed and if they are challenged, the medical professionals needed around the world will be found," he said.

Hurst suggested a formula by which the needs can be met: "If every state convention were to produce only one physician, two nurses, an occasional dentist, plus some ancillary personnel every two years, all of our needs would be met."

"I don't believe anything less could be called bold health care advance," said Hurst. "And there are probably better doors for reaching people for Jesus than through medical evangelism."

"Medical evangelism is really what we are talking about," he said. "Every medical missionary has as his goal to place before every individual to whom he ministers the claims of Christ on his life. Hearing people listen, and listening people hear Jesus Christ speaking to them."

Mississippi Churches Give To Lottie Moon

Pleasant Grove Church, near Laurel, Jones County, more than doubled the goal set by the WMU for the Lottie Moon Christmas Offering for Foreign Missions. The goal was \$1,000 and the amount received was \$2,068.56. The WMS has only 16 members, but the whole church participated in giving.

First Church, Magnolia, has given \$6,689.60, to the Lottie Moon Christmas Offering for Foreign Mission. This amount exceeds the goal of \$5200 by 28% and the previous year's total of \$5041 by 34%. Such a response by the people of the church not only represents the largest amount ever given by the church to mission work, but it also represents the greatest increase in giving from one year to the next.

This offering has climaxed a year of a renewed mission effort on the part of the church. Seeking to be a part of the "Bold-Mission Thrust," the church in March gave its largest offering to the Annie Armstrong Offering for Home Missions and, in July, participated in an associational mission project by sending three men to Trinidad, Calif., as part of the work team from the Pike County Association to erect a building for the Westhaven Baptist Church.

The mission emphasis has been led by the W.M.U., directed by Mrs. Marjorie England. Farris Smith is the pastor.



DECORATING FOR MISSION: Mrs. Sarah Holland and Mrs. Annette Ford of Oakland Church adds more flags to the tree. For each \$4.00 received for Lottie Moon Mission Offering these two put another flag on the tree, representing a part of the world. When the church goal of \$400 was reached a star was placed in the top of the tree. "We are happy to be able to share in the work of our Baptist life around the world," said Buford Selles, pastor.

Ruth Church surpassed its Lottie Moon Offering goal of \$1200, by giving a total of \$1,701. K. Charles Guy is pastor.

Nada Williams To Continue Work In Yugoslavia

ZAGREB, Yugoslavia (BP) — Nada Horak Williams, widow of James A. Williams Jr., Southern Baptist fraternal representative to Baptists in Eastern Europe, says she plans to continue the work of her husband, who died in an auto accident in September near Zagreb, Yugoslavia.

Mrs. Williams teaches New Testament Greek at the Baptist Seminary in Novi Sad, Yugoslavia. She is testing programmed lessons for the self-study which will be used later in theological education by extension studies and finishing a New Testament Greek handbook in programmed instruction. She also translates from English and German into Croatian for a Baptist magazine and books for theological education, coordinates a young people's cassette ministry, and handles correspondence with listeners of Trans World Radio.

Mrs. Williams says, "All of this seems overwhelming for me, considering three young children, but nevertheless seems attractive, because I know I can count on the Lord."

A native of Yugoslavia, Mrs. Williams met her husband when he came to Zagreb as an exchange student.

Needed: Baptist Men To Restore Housing In Bronx

Baptist men with construction skills are needed to restore housing in the South Bronx area of New York City. Individuals or groups that can go to New York for one or two weeks in 1981 will supervise and work with Bronx residents in an organized revitalization effort known as Shepherd's Restoration Corp. The first phase of the project is scheduled for either Feb. 14-21 or Feb. 21-28.

Volunteers will have opportunities to share with other workers on the job and may be invited to participate in other ministries such as visitation, leadership training, mission center work and speaking engagements in local churches.

The South Bronx has been deteriorating for about the last 10 years. For various reasons, housing has become dilapidated, people have left and businesses have closed.

The community will provide two workers for every volunteer that comes. These workers will have first priority on the option to live in the housing once it's refurbished.

Participants are asked to pay their expenses to and from New York City. Housing will be provided in the city.

The project will be sponsored jointly by the Home Mission Board and the SBC Brotherhood Commission.

For applications and more information, call Bill Wilson, Special Mission Ministries consultant with the Home Mission Board, at 404-873-4041, or write to him at 1350 Spring St. NW, Atlanta, GA 30367. Or contact Frank Black at the Brotherhood Commission at 901-272-2461. His address is 1548 Poplar Ave., Memphis, Tenn. 38104.

Florida Braces For Flood Of Haitians

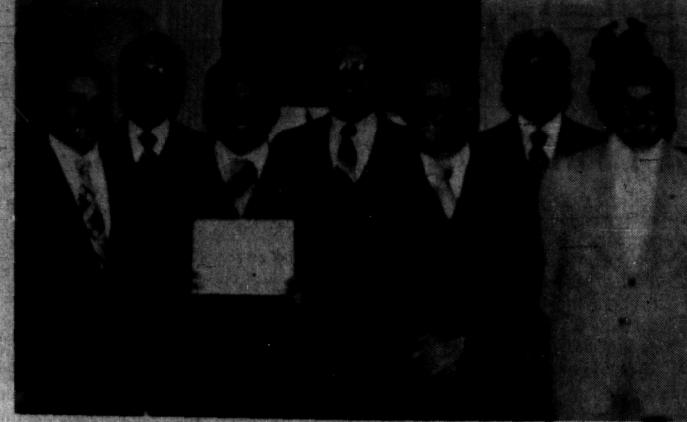
By Patti Stephenson

MIAMI (BP) — Southern Baptists in southeast Florida, still inundated by Cuban "freedom flotilla" refugees, are bracing for a new flood of homeless Haitians.

John Pistone, language missions director for Miami Baptist Association, says the number of Haitians arriving daily has "jumped drastically" since October, when the Bahamian government ordered 25,000 undocumented Haitians to report for deportation.

Rather than return to Haiti, some 200 refugees a day are fleeing to Florida. More than 12,500 Haitians have reached the U.S. this year, compared to 2,522 in 1979. Officials estimated as many as 60,000 might arrive by Jan. 15.

Milton Leach, director of Southern Baptist Refugee Resettlement and Relief, says Miami-area associations are



FMB Recognizes Mantee Volunteer

James W. Cecil, volunteer service overseas consultant for the Foreign Mission Board, presented certificates of recognition to six men Nov. 23 at the Mantee Church. These men were in Paris, France Aug. 26-Sept. 5, 1980, to work with the Rue de Lille Baptist Church in a renovation project of its 106-year-old building.

The men are (left to right, first row): Donnie Womack, Jimmy Stevens, Guthrie Hunter, Lloyd Dewberry (FBC, Maben), and (left to right, second row): James Cecil (FMB), Paul Thibodeaux (pastor of Mantee Church), Billy Carter.

HMB Sets New Policy On Bivocational Work

ATLANTA (BP) — The Southern Baptist Home Mission Board has outlined a new policy on its relationships with bivocational pastors.

The new policy was necessary, according to James Nelson, director of the associational missions division at the board, because the numbers of bivocational pastors has mushroomed in the past five years.

Currently, there are about 9,400 bivocational pastors in the Southern Baptist Convention and some predictions indicate as many as half of the pastors in the convention may be bivocational by 2000 A.D.

Bivocational ministers support themselves financially in secular occupations but devote major priority to missions and ministries.

Nelson said the new policy was developed because bivocational work was mushroomed so fast a great deal of confusion had developed concerning the ways in which the board relates to pastors, education directors and other ministers who work secularly but serve churches as well.

The new policy makes a bivocational

sub-committee of the Home Mission Board's Rural-Urban Council responsible for coordinating all inquiries and policies concerning the work of bivocational ministers relating to the board.

Quentin Lockwood, director of the rural-urban missions department for the Home Mission Board, will be the key contact person and coordinator of response to requests concerning bivocational pastors, Nelson said.

Two staff persons in different departments will continue to work with bivocational, Nelson said. J. T. Burdine, national consultant on bivocational ministries, works under Lockwood in the rural-urban missions department; and William Slagle, associate director of the board's church extension division, works to recruit and place bivocational pastors as "church planters" to start new missions work.

Nelson said two national conferences for bivocational ministers are planned for this year, one at Ridgecrest Baptist Conference Center, Aug. 8-14, and the other at Glorieta Baptist Conference Center, July 11-17, 1981.

Demons Outscore The Pastors

RICHMOND, Mich. (BP via RNS) — The demons and devils have gathered more support than pastors in the controversy here over names for school sports teams.

Some church leaders recently petitioned the school board to change the devil as a team mascot. But supporters of the sports nicknames that have been used since 1947 launched a counterattack to retain the names — "Blue Devils" for the high school, "Demons" for the middle school and "Red Devils" for elementary schools.

Those supporting the name change gathered about 200 signatures on the petition which charged the names are objectionable and negative. The petition also noted the devil is an enemy of mankind and a demon is one of the devil's workers.

A second petition, signed by over 3,000 people, has also been submitted to the school board urging the names be retained. That petition noted it "is important looking at the people who have attended school in Richmond since 1947 that the names have 'not harmed them morally nor affected their Christianity in any way.'

Off the Record

An eight-year-old boy had been pestering his father for a watch. Finally his father said in exasperation, "I don't want to hear about your wanting a watch again."

At dinner that night the family each gave a Scripture verse at the dinner table, and the boy repeated Mark 13:37, "And what I say unto you I say to all, Watch."

When you hear the expression, "Where in Sam Hill . . ." you are listening to a phrase dating back to early Colonial days when Colonel Sam Hill was an important public figure in Guilford, Conn. During his lifetime he was never defeated for election to the posts of town clerk, probate judge, and clerk of proprietors. He represented Guilford at General Assembly for many years. So in Connecticut when they wish to indicate speed in a person, vehicle or automobile they say, "runs like Sam Hill."

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Hattiesburg, First Church

J

Names In The News



JAMIE MITCHELL on Dec. 7 received the highest award in scouting — the Eagle Badge. An eighth grade student, he is the son of Mr. and Mrs. Ralph Mitchell of Pontotoc. His brother, DAVID, also is a recipient of the Eagle Badge, having been presented the award on Sept. 18, 1978.

Both David and Jamie are also recipients of the "God and Country Award." David is a member of the "Order of the Arrow" and will enter college this fall to prepare himself for the Christian ministry. These two young men are active in church, community, and scouting. Both are members of the West Heights Baptist Church in Pontotoc. Jack Gregory, pastor.

Left to right are Ralph Mitchell, David, Jamie, Mrs. Rose Mitchell, and Scoutmaster David Whiteside of Yocona Area Council, Scout Troop No. 20.

Leila Jackson of Sturgis, Miss., is the author of a curriculum unit for the January, February, March 1981 issue of Start magazine. Start is for leaders of Mission Friends, WMU's missions organization for preschoolers.

Miss Jackson's unit focuses on Southern Baptist missions work in Paraguay.

A graduate of Blue Mountain College and Golden Gate Baptist Theological Seminary, Miss Jackson served as a home missionary in Arizona.

Miss Jackson is a Mission Friends leader in East Louisville Baptist Church, and she is associational Mission Friends director for Winston Association. (WMU).

Gary Inman recently resigned as president of the New Mexico Baptist Foundation and New Mexico Baptist Church Loan Corporation. The Search Committee members of the Board of Directors have stated that they would be pleased to receive recommendations or applications from qualified individuals.

Ivor Clark, state chaplain, American Legion of Mississippi, now lives in Hattiesburg (telephone 582-4637), and is available for pulpit supply, and interim pastorates, as well as speaker for patriotic occasions.

John and Fonce McFadden, missionaries to Kenya since 1972, resigned from missionary service Nov. 30, 1980. They were stationed in Eku where he served as a missionary physician. Born in Monroe, La., he spent much of his childhood in West Point, Miss. The former Fonce McPhail, she was born in Tulsa, Okla., and grew up in Hattiesburg, Miss. They may be addressed at 2502 Bryan, Tupelo, Miss. 38801.

Claude Lee Jenkins, 80, father of Guinevere (Mrs. James) Young, missionary to Bangladesh, died Jan. 10. The funeral was held Jan. 11 at Nowell Funeral Home, Kosciusko. Survivors besides Mrs. Young include his wife, Mrs. Mildred Brand Jenkins of Sallis; a son, Andy Jenkins, Jackson; another daughter, Mrs. Beulah Jordan, Yazoo City; six brothers; four sisters; and five grandchildren. Mr. and Mrs. James Young arrived in the States Jan. 7 and will be here until Feb. 2. They may be addressed in care of her mother at Rt. 1, Sallis, Miss. 39160 (phone 289-2888).

Bill and Barbara Moseley, missionaries to Brazil, may be addressed at Caixa Postal 352, 20000 Rio de Janeiro, RJ, Brazil. A native of Florida, he was born in Wauchula, and later lived in Avon Park and St. Petersburg. She is the former Barbara Cooke of Crowder, Miss. They were appointed in 1971, resigned in 1976, and were reappointed in 1978.

The J. B. Betts Family, formerly of Mississippi and now of Memphis, will be honored Sunday, January 25, by the Leawood Baptist Church, Memphis. The church will hold Betts Family Day, according to an announcement by the pastor, Jerry L. Glisson. The Betts family will sing two or three songs in the service at 11 a.m. and then present a concert at the 7 p.m. service. The church is at 3638 Macon Road at Homer, Memphis, Tenn. "All friends of the Betts family are invited," said the pastor.

D. M. Aldridge, president of Clear Creek Baptist School, Pineville, Kentucky, recently announced his retirement effective June 15, 1982. He is a graduate of the University of Southern Illinois and the Southern Seminary.

Bobby Shurden resigned on Jan. 4 as minister of music and youth of Grace Memorial Church, Gulfport, to enter the field of music evangelism.

He will begin this new ministry on March 1, 1981, and can be contacted after that, by writing him at Bobby Shurden Ministries Inc., P. O. Box 264 Drew, Ms. 38737 or calling (601) 745-8744.

BIBLE PUZZLE ANSWERS

GOD	LIFE	WEST
ANA	ARAR	AREO
DOME	SAAER	FICE
MENE	TENTS	
HEBER	OMER	
IVAH	ARAR	ABT
LORDS	PASSOVER	
LEK	AIMS	TELA
ACORN	NAPS	STRAP
BENOT	IGNORANT	
EDAM	DEER	LEO
LENS	ALTO	LAP

"And he left all, rose up, and followed him" (Luke 5:28).

Montana Pastor Visits Attala

The Missions Committee of Attala Baptist Association recently sponsored a covered-dish supper meeting for associational and church leaders. Guest speaker for the meeting was Oliver Marson, a Southern Baptist home missionary and pastor of First Baptist Church, Poplar, Montana. The meeting was held at Williamsonville Baptist Church. According to Levon Moore, director of missions, the Marsons were guests of the association in connection with the association's Partners in Missions program.

The Marsons spoke at McCool Baptist Church on the following night. McCool Church has adopted the Froid Baptist Mission, Froid, Montana; as its partner in pioneer missions. Froid is a mission of the Poplar Church and was started by the Marsons.



A. Harold Cole, executive secretary-treasurer of the South Carolina Baptist Convention since Jan. 1, 1970, has announced his early retirement as of the end of 1981 when he will be almost 62. He said he wants "to retire early enough to have energy and time to do something else." (BP) photo.

Mississippians Build Solar Grain Dryer In Honduras

A work crew from Mississippi went to Puerto Lempira, Honduras, last fall to build a solar-powered grain dryer and a warehouse to store grains. The crew of ten was led by Sammy Simpson, Agricultural Missions Foundation, Tupelo.

While in Puerto Lempira, the men also built a boat house and repaired a chain saw for the missionary, Landon Wilkerson. A concrete block building was completed shortly after their visit, for use as a radio station.

The Mississippians visited Baptist churches at Uhunuya, Caratasca, Kokota, Puswaya, and Puerto Lempira.

Thursday, January 15, 1981

BAPTIST RECORD PAGE 7

Staff Changes

South Corinth Church, Corinth, has called as pastor, Edward N. Knox. He goes from Tupelo, where he was pastor of Chesterville, Calvary Church.

Knox and his wife have two children, Kimberly and Kevin. Knox is a native of Houston, Miss., and his wife, Cecilia, is from Vardaman. He is a graduate of Blue Mountain College and is now enrolled in a seminary studies program in Jackson, Tenn.

Mrs. Debbie Kennedy is the new office secretary and bookkeeper for Pike County Baptist Association, Glen Williams, director of missions. She is a member of Bluff Springs Church, has a B.S. degree from Mississippi Southern University, and was married this summer to Butch Kennedy, son of Mr. and Mrs. Lamar Kennedy.

Adaton Church of Starkville has called Rocky Holston as pastor. He was graduated from New Orleans Seminary on Dec. 20, and is now living on the church field with his wife, Angela and daughters Anna and Emily. Holston

Gordon Cowan is the new pastor of Spring Hill Church, Marshall County. He was born in New Orleans, La., was graduated from Clarke College, and is now a junior at Blue Mountain College.

Cowan moved to Spring Hill from New Fellowship Church, Hickory. He is married to the former Ellen Roberts, also of New Orleans; they have six children.

Ray G. Ware has resigned as pastor of the Palmetto Church, Lee County. He is now serving as devotional chairman each day to the rural and city mail carriers at the Garfield Annex of the Tupelo Branch of the U.S. Post Office, where he also is a rural carrier. Ware is available for supply, interim, or pastoral work and may be contacted at 219 Clements Circle, Rt. 6, Tupelo, MS 38801 (phone 566-7334).

Earl Clark has been called as pastor of Newhebron Church, Newhebron. Carroll Jackson, who served as interim at Newhebron Church, is now serving as interim pastor at Highland Church, Jackson.

Pasadena, Calif. (EP) — A \$107,000 grant from the Lilly Endowment Inc. will enable Fuller Theological Seminary to launch a pilot model of outreach to youth in the urban black churches of Los Angeles.

Ware is available for supply, interim, or pastoral work and may be contacted at 219 Clements Circle, Rt. 6, Tupelo, MS 38801 (phone 566-7334).

Just For The Record



OLDER PRESCHOOLERS AT FIRST CHURCH, MIZE, recently studied foreign missions in the Ivory Coast. The teacher of their book, in photo, at right as she led the art and cooking activities for the study, dressed as a mother from the Ivory Coast. Other age groups in the church also took part in foreign mission study. Older Preschoolers at First, Mize, attended a cookie bake and decoration party at the home of one of their teachers, Mrs. George McNeese. The preschoolers, photo at left, decorated napkins, plates, and cookies for a party they gave for their parents the following evening in their Sunday School classroom. George McNeese is their pastor.

Ruth Church presented the pastor, K. C. Guy, with a check for \$250 as a Christmas gift. The Guys honored the church members at a reception after the evening service on Dec. 21, at which time the members surprised the pastor and his family with a pounding.

Ruth Church has installed pew cushions in the sanctuary, a project sponsored by the Woman's Missionary Union of the church. WMU members, with some help from the church, also bought and hung curtains in the education building.

Oak Grove Church, Mendenhall's RA group recently registered with the Brotherhood department, Mississippi Baptist Convention Board, as the Joe Maddox Crusaders. This group had charge of the Thanksgiving eve worship service at Oak Grove. Carlton McNeel, pastor, presented the certificate of registration to Wayne Taylor, Crusader president.

1.8% Register As Conscientious Objectors

NASHVILLE, Tenn. (BP) — Ninety-four percent of the estimated base population of 19-year-old males has registered for a potential military draft, according to Selective Service officials.

A sampling of the 1.5 million registrants shows that 1.8 percent have indicated they are registering as conscientious objectors or are registering under protest.

Registration as a conscientious objector does not guarantee a registrant will be granted status in the event of a draft, since local draft boards will have to make a final decision. Because of that fact, Selective Service spokesman Joan Lamb says more persons may be conscientiously opposed to bearing arms than indicated.

There are no figures available to compare requests for conscientious objector status during the military draft because the earlier procedure was different. But a survey conducted by the Selective Service from June 1970 through June 1971 shows 121,350

persons requested status as conscientious objectors. Of that number, 44,244 were granted the classification. During the same period, 153,631 were inducted into the armed services.

Under a 1940 action, the Southern Baptist Convention provides for the registration of conscientious objectors with the denomination. Southern Baptists who wish to be formally registered with their denomination as conscientious objectors may do so by writing to the Public Relations Office, Executive Committee, Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tenn., 37219.

Registration cards will be provided on request and the signed card then becomes a part of the permanent file maintained by the Executive Committee.

This information is made available to the appropriate draft boards on request of the individuals who signed.

The 1940 action, taken at the annual meeting in Baltimore, reads as follows:

"Baptists have always believed in

liberty of conscience and have honored men who were willing to brave adverse public opinion for the sake of conscientious scruples. A considerable number of members of churches of our Convention, through their interpretation of the moral teachings of Christ, have reached the position of a conscientious objection to war that prohibits them from bearing arms.

"The Convention ought to accord to them the right of their convictions as it accords to others the right to differ from them, and ought to protect them in that right to the extent of its ability. Therefore,

"Be it Resolved, That the Convention go on record as recognizing such right of a conscientious objection, and that the Convention instruct the Executive Committee to provide facilities for their registration with the denomination, in order that the Executive Committee may be able to make accurate certification to the government concerning them at any time it should be called for."

then came Sunday

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A Winter Day

I love the beauty of a winter day
The quiet solitude it brings to me,
A leafless tree against a sky of winter gray,
Or snowflakes falling, what a sight to see!

The stately pines that stand across the way
The birds that feed around my window sill,
Woodsmoke curling lazily on high,
Starry nights that are so cold and still.

Some folks complain of winter, but I say
What greater gift could God have given me,
Than give me special eyes that I can see,
Beauty, where no beauty seems to be.

—Ruth Norsworthy Crager
State Line,
Miss.

My Church

There's an old country church where I love to go
Each Sunday to worship and pray,
To study the words of the Holy Book,
And cast my troubles away.

As I look around on the faces of friends,
Of neighbors and loved ones there,
I feel the presence of my Almighty God
When we bow our heads in prayer.

There's a young man there who preaches the word,
And I love to watch his face
As he tells us of the Savior's love,
And that we are saved by grace.

The piano is played by his sweet young wife,
And their voices in harmony blend
As they sing for us a special song
Before the service begins.

There's a wonder there and a spirit of love,
And a blessing I surely receive,
For each time I go to that country church,
The stronger I believe.

—Beth Laney
Kilmichael, Miss.

(Dedicated to Mr. and Mrs. Albert Britt, pastor and pianist of the Bethlehem Baptist Church, Montgomery County.)

—Kim Jobe, 16
Corinth, Miss.

Bible Book Series

Immorality In The Church

By Gordon H. Sansing, Pastor
First, Pontotoc

1 Corinthians 5:1-20
Focal Passage: 1 Corinthians 5:1-2,
6-7, 9-10; 6:1-2, 11-15, 20

Perhaps the attitude regarding immorality in the church in Corinth was involved in a way expressed by Alexander Pope:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

The church in Corinth had become so engrossed in wisdom and philosophy that they had become completely careless of the moral implications of the gospel.

I. Immorality And Complacency (5:1-8)

Two problems in the church are addressed by Paul. First, there was the case of flagrant sexual sin which involved a man in the church who had an illicit sexual relationship with his stepmother. This was clearly forbidden in the Old Testament (Leviticus 18:7-8; 20:11).

The second problem, just as disturbing to Paul and maybe more so, was the attitude of the church toward this evil. Those who reported this to Paul said the people were "arrogant, puffed up." The same kind of arrogance which blinded them in their factions to the oneness of Christ had also made them insensitive to this moral problem in the church. They had complacently accepted the situation and done nothing about it. What a blight on the church this was in the eyes of heathen people.

Instead of arrogant about this, the church should have been grieved with a grief like that of mourning for the dead. These carnal Christians had not felt shame and agony over this, for they were insensitive to sin.

Paul suggested that this man should be separated from the fellowship. The purpose of this exclusion was redemptive and not just punitive. It was discipline, not solely for punishment, but also to awaken this one to the seriousness of his sin. It is important to note that discipline in the New Testament is primarily redemptive and not vindictive.

BAPTIST LEADERSHIP SOCIETY AUDITORS

These Christians were glorying in the wrong thing. It was not fitting for the church to react in this manner, for if these evil actions were condoned, others might be encouraged to do something similar. Therefore, they were to purge out the old leaven lest it affect and endanger the whole church as well as destroy this man and the church's witness to a pagan community. Paul urged these Christians to experience a fresh start in their redeemed status.

2. The Church in the World (5:9-13)

In a previous letter Paul had instructed the Corinthian Christians not to associate with immoral people. They had misunderstood Paul's meaning. Actually he had urged them not to continue in fellowship with immoral church members.

Immoral people could not be totally avoided in that day nor this and that was not Paul's intent. The problem in Corinth was not that the church existed in a pagan environment. That is exactly where the Lord placed the church.

The problem was how to relate to that pagan society as God's church in the world. To allow an immoral member of the church to continue without discipline would defeat the effort to win Corinth to Christ. The point is that the church must go out into the world as salt and light. But the church must ever be on guard against worldliness within. Therefore, if a Christian brother be an "immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a babbler" — deal with him. He is one who has made a vow to Christ and can therefore be called in question for how he keeps it.

3. The Problem Of Lawsuits (6:1-8)

It has also come to Paul's attention that there were those in the church who were bringing civil suits against fellow church members in public courts. He was distressed that those who would share in the final judgment would act so incompetent in these small matters. They ought to be able to deal with these "matters of life" (v. 3).

Paul thought it tragic for believers to carry their disputes before pagan judges for this would discredit the gospel in the eyes of the pagan society to which the church was a witness. The Christian cause always suffers in such instances where brother goes against brother. This is the Christian way.

Paul tried to shame these Christians saying: "Is there not among you one wise man who will be able to decide between his brethren?" You boast about your superior wisdom but cannot settle your differences.

Rather than disgrace the Christian cause "why not be wrong or defrauded?" But you do wrong and defraud even your own brothers. The spirit of love should determine your relationships.

4. The Solution — Sanctification (6:19-20)

The reminder was: "The unrighteous shall not inherit the Kingdom of God." The list made by Paul is wide in scope. Then he says: "Such were some of you." But Paul would never stop there for there is hope in Jesus Christ.

In contrast, Paul wrote that those in the Corinthian Church had been "washed...sanctified...and justified in the name of the Lord Jesus Christ and in the Spirit of our God." They had been cleansed, their sinful past washed away, forgiven; they had been made holy, set apart and were continuing in that process of becoming like Christ; they had been made right. Therefore these Christians should live responsibly.

The Christian faith involved the total person — body, mind and spirit. Some in Corinth claimed they were free to do anything they pleased. Paul confronted their slogan, "all things are lawful for me," by saying, "But not all things are helpful... I will not be enslaved by anything." They were not to be controlled by the flesh, an impersonal choice of "things" (v. 12) and "meat" (v. 13) were to be affected by a deeper commitment to God.

The Christian belongs to Christ totally. Life is not to be separated into parts. So to be joined to a harlot physically was to weaken spiritually, a member of Christ's body.

Therefore, "keep on fleeing immorality," was Paul's admonition. This sin desecrates the body which is the temple of the Holy Spirit and has been purchased with great price. To those who said the body does not matter, only the spirit is important, Paul said you are a part of Christ, you are the temple of the Holy Spirit, you are bought with a great price. "Therefore, glorify God in your body." As you do this you will bring honor to God and experience wholeness within yourself. This is the Christian way.

ATLANTA (BP) — The chronicle of Southern Baptist missions in America is changing names. Beginning with its January/February 1981 issue, *MissionsUSA* will be the new name for *Home Missions*, magazine of the Southern Baptist Home Mission Board.

The change comes on the heels of one of the magazine's highest honors. The *Ragan Report*, a weekly survey of ideas and methods for communication executives, cited the magazine as one of "Arnold's Admirables," named for columnist Edmund Arnold.

"Yours is one of the 10 publications (in the United States) selected for their excellence in typography, design, content and writing," publisher Lawrence Ragan told *Missions USA* Editor Walker Knight.

The publication's name change has been needed for several years, Knight said. "First, we want to avoid confusion with *Home Life*, a magazine published by the Baptist Sunday School Board. Second, we want to convey more accurately the intent of the Home Mission Board's periodical, to cover the full range of missions and ministry in the United States and her territories."

I trust these verses will speak to you as they have to me, especially as we stand on the threshold of 1981. The world knows very little about peace or safety, but we who know Christ know both peace and safety. We are not in darkness; we are "children of light" and we must share this light with the world.

We do not provide the light. We provide the lamp. Christ is the light. We may not preach like Peter, pray like Paul, witness like Stephen, but we can provide the lamp for the light of Christ to be seen in a dark world. We must be awake, "putting on the breastplate of faith and love; and for an helmet, the hope of salvation." Then Bold Mission Thrust will become a reality and we will reach our world for Christ.

Putting on the breastplate of faith and love will cause us to do more for Christ in 1981 than we have done before. We will pray more, study our Bibles more, share our faith daily, see a change in the fact that 20% of Southern Baptists give 80% of the total offering receipts in our churches; and 50% give nothing.

Changing the heartbreaking fact that out of a population of more than 220 million, 61 million Americans are not members of any church or religious institution will demand more lamps for the light of Christ, more dedicated men and women willing and available to proclaim the gospel to the whole world before the year 2000.

What would happen in our world if every Christian were truly available for Christ to use every day of 1981? Why not begin today making yourself available each day? There is more to it than just saying at the beginning of each day, "Lord, I'm available." We have to really mean it and be conscious of this commitment throughout the day. "Children of light" are not "children of light" simply when it's convenient or when they "feel like it." It's every day, wherever they may be. Such availability will result in life-changing commitments which will bring about a changed world.

Children Of Light

By Ethel McKeithen, Consultant, WMU,
Mississippi Baptist Convention Board

I Thess. 5:11

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Hastey Says Evangelism Planning Will Be Taken "On The Field"

By Mike Livingston

RICHMOND, Va. (BP) — Ervin Hastey likes to help other people realize their dreams.

That's probably because most of the people he's worked with during the last 25 years were national Baptist leaders who shared his own dreams for evangelizing their countries.

As a missionary to Mexico and Panama he helped nationals plan special projects in evangelism and church growth while earning for himself the reputation of being a quiet, effective leader.

If he's not the take-charge type it's because he doesn't see taking charge as the successful route in mission planning. He's a soft-spoken goal setter and goal teacher. Hastey's idea of mission planning is to begin by asking others, "What do you want to do?" and "How can I help you achieve it?"

So at a time when the Southern Baptist Foreign Mission Board wants to

emphasize that its No. 1 priority is evangelism and church growth, the board is turning to Ervin Hastey.

As part of

in mission planning, Hastey has been named the board's consultant for evangelism and church growth. In that role he will train four regional consultants in strategic areas around the world. They will work with national leaders and missionaries on the field in long-range planning for Baptist missions.

Two of the consultants have been named — Farrell E. Runyan in Africa and William L. Wagner in Europe and the Middle East. All four were expected to be on the field by Jan. 1.

Hastey is excited about the departure from the tried-and-tested. The regional consultants, he said, will mean that evangelism planning will be taken out of Richmond to where it should be done — on the field. "There's just no way we can plan in Richmond what

needs to be done in Thailand or in any other part of the world," Hastey adds.

Lewis Myers, under whom Hastey will be working, agrees. "The concept represents some of the most exciting kinds of things Southern Baptists have been involved in in 20 years," he says. "It is a shoring up of the communication channels."

He emphasized Hastey is not to be a consultant helping organizations of missionaries conduct evangelism crusades. Instead, he is to be a consultant to the evangelism and church growth processes of the missions.

Hastey has expressed concern that not everything being done in the religious arena today contributes to evangelizing the lost and establishing New Testament churches.

He said evangelism can't really be effective unless it brings people into church life in some kind of fellowship where they can really learn what it means to be a Christian.

Life and Work Lesson
Praying With Confidence

First, Greenville

Basic Passage: Luke 10:33-31:13

Focal Passage: Luke 11:1-13

A group of preachers invited a young minister to pray with them before they all attended a conference session. They asked the oldest preacher in the group to pray aloud. He prayed with great eloquence and fervor. "How I wish I could pray like that," the young minister thought.

One of the greatest desires of the Christian should be that he might learn to pray with confidence. A disciple, by the very definition of his name, is a learner.

I. Follow the Pattern (11:1-4)

Our Lord prayed. We get several insights into his prayer life from Luke.

As a regular part of his life and ministry, he depended upon the Father and communicated with Him. Prayer became increasingly important to Christ as he traveled toward Jerusalem and his ultimate destiny — the cross. His prayer life kindled a flame of desire in his disciples to pray like their Lord.

For these reasons the Jews hated the Samaritans. Later Jesus preached to them. The woman at the well was one that Moses designated. Sanballat harassed the Jews in their rebuilding the walls of Jerusalem and the temple.

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They desired to pray with confidence, as a learner.

In response to their request Jesus gave them the Model Prayer, commonly known as the Lord's Prayer.

V. 11 Worthy — Being known for piety and holiness, and congenial disposition. They were to stay with people with whom they were able to get along.

V. 15 More tolerable... The cities of Sodom and Gomorrah, along with Admah and Zeboim, were destroyed by fire and brimstone, because of their great wickedness. Jesus said their punishment will be more tolerable, that is more easily borne, than that of those who reject the gospel of Christ.

Why? Because they did not receive as much light and instruction. Capharnaum was favored. The city was wealthy and best of all it was blessed by the presence and preaching and miracles of Jesus. The people in Capharnaum who rejected Christ would go to hell. If Jesus had been present and preached and done miracles in Sodom and Gomorrah they would have repented, believed and been saved, and not destroyed.

(also see Matt. 6:9-13). According to custom a Rabbi would teach his followers what he knew. The disciples reminded Jesus that John taught his disciples to pray.

Prayer, according to the Master, begins with a recognition of God. We address him intimately, as Father. We acknowledge that he has a name. The name of God stands for his character. His name is "hallowed," which means "sanctified" or "set apart." God possesses uniqueness; he is in a class to himself.

Furthermore, prayer contains a request for the kingdom of God to come. The kingdom of God is a broad concept but basically it means the rule or sovereignty of God. The sincere desire of the Christian is for God to rule in the hearts of men. He can truly rule the world if he holds sway over the lives of enough men. God does not wish superior military might over nations; He wants to be the Lord over life.

In addition, prayer has a petition for our daily provisions. God grants us our bread one day at a time. In the wilderness the children of Israel got the manna each morning for that one day, except for the day before the Sabbath, when they received a double portion. When we learn to take life one day at a time, life will be better.

Next, the Model Prayer asks for forgiveness of sins in proportion to your willingness to forgive others. How can we refuse to forgive anyone who wrongs us when God has forgiven us of all our sins? That forgiveness came in spite of our unworthiness.

The final phrase in the Model Prayer petitions God not to bring us into temptation (also see Matt 6:13). Temptation comes from Satan and we need to avoid, as much as possible, any confrontation with that evil one. The concern expressed here is that God would spare us from temptation's mighty power.

II. Persist In Prayer (11:5-8)

The Savior then encouraged his disciples to persist in prayer. With a brief illustration he suggested that no one would turn away a friend in need. Suppose your friend came in the middle of the night and urgently requested food for you. You would surely drop in on him. Surely you would not turn him away, even if you and your children had retired for the night and did not really wish to be bothered.

Jesus continued by saying that, even

if the man inside would not get up because a friend was in need, he would arise quickly because the one in need would not give up. ("Importunity" means "shameless persistence.")

III. Expect Good Gifts (11:9-13)

Can you receive anything you request from God? Jesus said to ask, seek, and knock. Some interpreters suggest that each of these three words increases in intensity over the other. To ask is to make known your request to God. To seek is to ask and actively pursue an answer. To knock is to ask, seek and let God know you are ready for an answer. These words probably are three ways of saying "keep on praying."

Persistence is a jewel in prayer. Do not give up when you pray. In our day of instant coffee, instant potatoes, instant pictures, instant information, we tend to get impatient with God. We must resist the tendency to make demands of God in a spirit which declares: "I want what I want — right now." Our Father does not respond to our demands. He does reward our faithfulness in prayer. A further illustration of persistence is found in 11:11-13.

Which father would give his son a stone if he asked for a loaf (of bread)?

Would any man give his hungry child a snake (serpent) if he asked for a fish, or a scorpion if he requested an egg? The implied answer to all three questions is "No." That was so obvious that Jesus did not even give the answer. He merely added the lesson contained in the answer.

God, our Father, would not give any but the best gifts to us, his children. We, by comparison to God, are evil. If we, who are evil, give our children only the best, why do we think God would give us any less than His best gifts?

Luke adds to Matthew's statement of this great truth (Matt. 7:11) that God will give us the Holy Spirit. The Spirit is his best gift, Christ with us (John 1